

## Contributions

### FEET WASHING AS AN OBJECT LESSON

J. L. GILLIN

In the Independent of Oct. 4, 1900, Mr. Arthur Sherburne Hardy, United States Minister to Greece, describes the Passion Play at Ober Ammergau in Bavaria, Germany.

In writing of the Play he says that next to the scene of the crucifixion, "The only other scene comparable with it is the washing of the disciples feet. It is difficult to explain the secret of its power, unless it be the power of that silence which a word offends." This is the impression which this rite merely as acted spectacle produced on a distinguished and critical observer. What must have been the impression produced had he seen it performed not in play but in real earnest and in obedience to our Lord's instructions, by a body of obedient disciples?

It shows clearly that the solemn and reverent observance of this rite instituted by the Master and enjoined on all obedient disciples is an object lesson, which produces a most powerful impression on serious and reverent minds.

It is a parable on humility and service in action. It teaches as no words, no eloquence, no picture can teach the lessons Jesus intended that men and women should learn. And he who undertakes to say that the lessons of humility and service can be taught just as well by word, and by exhortations, must answer to the charge that he assumes to know better how to teach these lessons than Jesus himself. Men tell us that humility is taught best by words, but Jesus evidently thought it was taught best by an act. And we shall not be far astray if we follow in His steps.

### FROM THE FOUNTAIN

B. C. MOOMAW

A celebrated writer in an exchange says, that the conversion of the world will be delayed until Christendom itself has been Christianized. Earnest Christians who desire the universal triumph of the religion of the cross, who wish to see Jesus enthroned over the whole world, are often perplexed at the apparent futility of all evangelical effort. May there not be found a good reason why after two thousand years the world seems to be as far removed as ever from Christ? The badly informed heathen mind is unable to comprehend the difference between the *real* Christianity which sends him the missionary, and the Christian *civilization* that sends him the gatling gun. As far as he can see, they are part and parcel of the same system, having for its principal object lust of empire, or lust of gold. In China this Christian civilization, as represented by England, has forced upon the Chinese the abominable opium trade, which demoralizes and destroys its thousand of victims. In the Philippines, Christian civilization, as represented by America, has forced upon a sober and temperate people the saloon, than which not

even satan could imagine or invent a more unmitigated iniquity. In the furtherance of political ambitions or in the furtherance of trade, which reduced to its last analysis means lust for gold, Christian armies invade the benighted heathen, and make the night hideous with howling orgies, drunkenness, debauchery, rape and murder. All this follows upon the depraved conception of Christianity which prevails in our modern church. We have inherited the mediaeval idea of Christianity,—the cross in one hand, the sword in the other, going forth to conquer. Our missionaries must be sheltered under the broad wings of an international treaty. If a mob injures a missionary, forthwith comes the army to avenge him. Your Christian civilization takes a slice of land, and hangs a lot of people. We do not hesitate to say that if Paul had been followed or preceded by international treaties protecting his person, assessing big money damages for an assault here, a stoning yonder, imprisonment at Philippi, etc., etc., his sublime evangelistic mission would have been a failure. It is impossible to harmonize the mission of love and the mission of force. If Christianity stood today where it stood in apostolic times, a purely moral and spiritual force, an outlawed and persecuted institution, eschewing the protection of governments, abhorring armies, making no covenant with death and no league with hell, we would again witness the apostolic victories, the apostolic spiritual power, the glorious spectacle of a people of God in the world, illuminating the dark places of the earth with that light which is the "light of the world."

There must be some fundamental work done at the fountain. The muddy sediment of ages must be shoveled out of it. Sharp lines of distinction must be drawn between Christianity and the so-called Christian civilization. The disciples of Jesus must outlaw the sword and the saloon. The feverish and intemperate pursuit of gain which distinguishes the western Christian must be branded as *un-Christian*. The true type of primitive Christianity must be revived in the world, a task which some have attempted in vain because they have failed to grasp a true spiritual conception of it. All this and perhaps much more must be done before we shall be able to pour among the multitudes of the heathen a pure stream of the waters of life, refreshing the weary, and renewing the waste places of the earth; making the desert to blossom as the rose, and bringing life into the midst of the empire of death.

Will this be done? The religious history of the world is not barren of marvelous spiritual revolutions, coming suddenly upon times of universal depravity. Again and again the zeal of the Lord has raised up the standard of holiness, rallying around it the chosen few who have become the vessels of salvation to far off generations. No child of God can doubt that such a refreshing will again come from the presence of the Lord, and before the marching of that host which shall be "fair as the moon, bright as the sun,

and terrible as an army with banners" the serried ranks of evil shall be hurled back into that bottomless pit from which they come to blight a beautiful world.

### BAD BOYCOTTING

C. H. WETHERBE

It cannot be called a creditable thing in a professed Christian to withhold financial support from his church just because the pastor declines to publicly advocate the extreme and radical views which that person holds in reference to some things. That member may insist that the views which he makes most prominent and which he demands that the pastor shall also make prominent in his preaching, are essential to the highest welfare of the church and the world; but what divine authority has he for refusing to continue to give his money for the support of the church, on the ground that the pastor does not believe it to be his duty to do as that member demands? None at all. If the pastor should persistently attack the fundamental doctrines of the Bible, or should act traitorously toward the main tenets of the church which he serves, then there would be some ground for declining to support him. But one should be very sure that the pastor is doing either of these things. It is one thing to charge him with so doing, but quite another thing to have just ground for the charge. Rev. B. Caradine, having in mind the fact that many Methodist people oppose that kind of sanctification which, it is claimed, frees its subjects from all inclination to commit sin, a doctrine which he himself fervently advocates has written as follows: "Many declare that they cannot conscientiously give their money to a man who stabs a truth and experience which is not only Methodist and Wesleyan but Scriptural. In Southern Methodism we have lost many thousands of dollars that way, one instance being that of a lady, well known to the writer, whose custom was to give five hundred dollars every year to the foreign missionary field, in addition to her regular church contribution. She told me, with a face of sorrow, but voice as firm as adamant, that she could not give God's money to support men who denied and opposed the plain teaching of the Bible about full salvation." In other words, this "perfect" Christian woman boycotted her church and its missionary work just because the pastors and missionaries would not preach her views of sanctification. She is willing, it seems, to give five hundred dollars every year for foreign missions, provided that the missionaries, who would be supported by her money, will teach the same type of doctrine which she believes. Well, I confess that this does not look as tho this woman cares as much for the salvation of the benighted heathen as she does for her belief in Christian perfection. How long would it take to Christianize the heathen world if all Christians of this kind were able to manage missionary affairs.